

# THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, DECEMBER 9, 1815.

No. 28.

## ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

### REFLECTIONS FOR SATURDAY EVENING.

"And Pharaoh said, *Who is the Lord, that I should obey his voice, to let Israel go?* I know not the Lord, neither will I let Israel go."

EXODUS, v. 2.

The captivity of Israel, that is, the chosen people of God, among the Egyptians, is a theme which every pious reader, every lover of the Sacred Scriptures, is too conversant to need information or explanation from the writer of this article. The history of their servitude, and their sufferings, under the yoke of bondage, till finally delivered by the arm of Jehovah, in the overthrow of their unfeeling tyrant, and his host, is recorded in the volume of inspiration, with every mark of authenticity, and with all the plainness and perspicuity desirable in so important a portion of history.

It is not, therefore, for the purpose of explaining the words of Pharaoh, which we have chosen for our motto, that we make these reflections; but for the purpose of applying them, by an admissible latitude, to the conduct of too many hardened sinners, as well as pretended believers, who, almost every day of their lives, in relation to some favourite sinful pursuit or propensity, follow the example of Pharaoh, and exclaim, in the hardness of their hearts— "Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." In other words—Who is the Lord, that I should obey his voice, to let go my sinful affections, my darling passions? I know not the Lord, neither will I let go my pleasures, my vices or my crimes!

Though the end may be different, the motive of all those who thus sport with the name, the power and the attributes of their Maker, is virtually the same as that of the tyrant of Egypt and of Israel, disclosed in our motto; the gratification of pride and presumption; the indulgence of some ruling passion, of ambition, of avarice, of lust, of revenge; of some sin that most easily besets the heart, and allures its wretched victim from the paths of piety and virtue, from the straight and narrow way of the righteous, to that broad road, in which vain-glorious fools, like Pharaoh, delight to travel, till they meet with that destruction, to which it inevitably leads; since God, in his word, has pointed it

out as the road to eternal ruin, and has given us sufficient warning to beware of venturing upon it, if we would escape that terrible dilemma!

There are two descriptions of persons who *know not the Lord*: Those whose ignorance is *invincible*, if the expression may be allowed, the light of revelation not having reached them, and the light of nature not being sufficiently operative with them; and those whose ignorance is *vincible*, God having revealed or manifested himself to them, either through his word or his works; but they will not know him, through perverseness and hardness of heart. Of the latter description, we have reason to believe, was Pharaoh, when he addressed *Moses* and *Aaron* in the words of our motto; for they had already, by divine command, performed such wonders within the scope of his observation, if he chose to observe them, as to convince him, that he was sinning against the Creator of the Universe, the omniscient and omnipotent God; yet the vain, presumptuous, blaspheming tyrant had the hardihood still to exclaim—"Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go."

If the ignorance of Pharaoh, which caused his hardness of heart, was *vincible*, is not that of sinners of the present day, and especially within the pale of Christendom, still more so? He had *Moses* and *Aaron*, the servants of the Lord, to enlighten him. But we have a greater than *Moses* or *Aaron*, even the Lord Jesus, whose gospel has brought *life and immortality to light*. How, then, can we dare to repeat, as we do, every time we give ourselves up to the dominion of Satan—Who is the Lord, that we should obey his voice, to ABANDON OUR WICKED WAYS. We know not the Lord, neither will we let go OUR SINFUL AFFECTIONS.

With the divine light of the Gospel, with the lights of literature, philosophy and science for our guides, dare we have the presumption to exclaim, either in words or works—Who is the Lord, that we should obey his voice! Rather let us tremble at the thought of our entire dependence upon his will: And let us remember unceasingly, how awful was the fate of Pharaoh, of whose presumption and wickedness we are likewise guilty, whenever we disregard the voice of God, whether in his word he reproaches, or in our consciences he smites us. Let us trust in his goodness, ever striving to please him by the exercise of the Christian virtues, which embrace all things that are excellent and praiseworthy among

men or angels. But let us beware how, like *Pharaoh*, we provoke the long slumbering wrath, if we wish to partake of the eternal mercy of *Jehovah*.

V.

## ELEGANT EXTRACT.

From a Sermon delivered in Trinity Church, New-York, on Christmas Day, sixty years ago, by the Rev. Dr. SMITH, Provost of the College of Philadelphia.

" 'Tis midnight! deep, still and dreary midnight. For that *great day of the Lord* shall come as a *thief* in the night; when all is hushed in security and ease. 'Tis as if darkness and silence had resumed their ancient reign. On this side, on that, an universal slumber has sunk the unsuspecting world into deep repose. The very sons of *riot* lean the exhausted head after the foul debauch, and tired nature enjoys a temporary respite. Even the usual watch of night slumbers on his post, and not a single thought is loose, save those airy dreams that sport on wildered fancy. Or if it be not midnight—*palpable* and *visible darkness* to all (nor can it be, while the sun goes round and dispenses his *alternate supplies* of *light* to the different nations upon earth;) yet it is the midnight of the mind—the unguarded hour of the soul, when it is engaged in every thing else, except the *one thing needful*! 'Tis when the lamps of men are without oil; and when, like the *foolish virgins*, they are not looking for the coming of the bridegroom!

But behold! the *warning Angel* descends from Heaven. A cloud is his garment—a rainbow encircles his head—his face is as the sun's glory, and his feet as pillars of fire. He holds in his hand a *little book open*, which is the registry of God, and contains the councils of the Creator; he sets his *right* foot upon the *sea* and his *left* foot upon the *earth*; and he lifts up his [other] hand unto the *Heavens*; and with a voice loud as when a lion roareth, and in the midst of seven thunders, Swears—*By Him who liveth forever and ever, who created Heaven and the things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein—* Swears! What does he swear after this most alarming introduction? Swears, "That there should be 'Time no longer,' that the sun and the seasons, and the succession of day and night, and all the things that *now are*, should *cease to be*, and should be swallowed up, and lost in the vast unfathomable abyss of eternity!"

Thus assured of the death of time, and the dissolution of this world, let us approach in the fear of God, and guided by his word, to attend and describe their awful funeral! For, hark! the invitation is given, and the summons announced by another angel, even an *Archangel*, whose mighty voice, and the loud *sound* of the trump of God shake the earth from centre to pole—

"Awake! awake! ye that dwell in dust, and come to judgment! "Hear, O ye dry bones the word of the Lord, and come together from "the four winds!"

It is done! the dry bones hear and obey. In the dark mansions of every grave and charnel-house, a noise and shaking is heard, while the bones come together, bone to his bone, at the Almighty summons; Lo! the sinews and the flesh come upon them, and the skin cover them above, but there is no *breath* in them. Yet, Lo! again the Lord speaks and commands—"Come from the four winds, O *breath*!" and the breath comes! they live, and stand upon their feet, an exceeding great army, and turn their *new-opened* eyes to the *Heavens*—But the *Heavens*!—Where are they? they are gone, fled away, and their place is filled with prodigies, and wonders, and appearances stupendously great.

For Lo! Conspicuously glorious, the *Ancient of Days* comes forth from his clouded pavilion. His throne is fixed, and he doth sit upon it—Before it appears a sea of glass like unto chrystal. His garment is white as snow, and the hair of his head like the pure wool.

Thousand thousands minister unto him, and ten thousand times ten thousand stand about him. And now they proceed with a mighty shout and the sound of the trumpet. A fiery stream issues before him to clear his way, and his chariot wheels appear as a living blaze. The new-raised dead start from the tremendous prospect with surprize, and turn their eyes from the *Heavens* back to the *earth*—but the *earth*! where or what is it? Its whole face is one wide ocean of smoke and flame. It reels to and fro—it staggers like a drunken man, and totters to its lowest foundations. The sea and the waves roar. Every island is moved from its place; and the works of art, the labour of ages, are buried in one undistinguishable ruin. Nor these alone—The mountains and solid rocks, melt as wax before the fire; nay the proud *hills* themselves, that were of old, dissolve away like the snows upon their hoary tops; and the whole fabric of *nature* sinks beneath the astonished nations. All faces are turned into paleness; and, on every side, the voice of anguish and guilt is heard, wishing to disappear with the earth, its mountains and seas; or to be crushed into atoms amidst the universal wreck, and to be hid from the face of him that sitteth on the throne, and the wrath of the Lamb, forever! But, ah! no—their prayers are all nought and vain! Neither rocks, nor mountains, nor earth, nor seas, nor hell itself, could they cast themselves into its deepest abyss, can hide them from the all-seeing Eye, and all-avenging hand of their Almighty Creator! There is neither hope nor delay. The earth cannot shield—it is gone, it sinks beneath the astonished nations. The sun withdraws his beams, he becomes black as sackcloth of hair, and the moon becomes as blood—The stars drop from their orbits as the untimely figs from the fig-tree; when it is shaken by mighty winds—The *Heavens* depart, and become as a scroll when it is rolled together. The force of one element, breaking loose upon the rest, reduces all to nothing—all the delusive vanities, as well as the transient glories, of this habitable world—all the varieties of *nature*, all the works of art, all the labors of man, all that was once admired, and almost half adored, as great and magnificent—Where are they? They are gone—A new form, a new face of things, succeeds to their place.

Say then, ye proud *ones* of the earth! ye victors of nations! ye that bear your heads high, and trust to things beneath the *Moon*!—Where do you now rest your hopes? your empires, your thrones, your imperial cities, your pillars, your trophies, your monuments of glory—Where are they now? Shew me their place; read their inscriptions; spell your own names in the sculptures. No! Of the things that were, not a wreck remains!—But the immortal soul of man can never perish, but will live safe, with the body which constituted the good man. "He that walketh uprightly, and worketh "righteousness, and speaketh the truth in his heart. He that back- "biteth not with his tongue, nor doeth evil to his neighbour, nor "taketh up a reproach against his neighbour. In whose *eyes* a vile "person is contemned; but he honoureth them that fear the Lord: "he that sweareth to his own hurt, and changeth not. He that put- "teth not out his money to usury, nor taketh reward against the in- "nocent. He that doeth these things shall never be moved."

Even this last tremendous scene, the fall of worlds, and the last groans of *nature*, will be nothing to the just, but what they expected, and daily prepared for. Now is the great day that fixes their everlasting doom, and when they begin to reap the fruits of their holiness. Now they can turn up their eyes with triumph to meet their coming Judge, before whom the *guilty* world melts away; and while the hearts of others are failing them through fear, can take up the divine hymn of the prophet *Isaiah*, "Lo! this is our God, we have "waited for Him, and He will save us! This is the Lord, we have "waited for Him; we will be glad and rejoice in his *Salvation*!" "We have fought a good fight, we have finished our course, we have "kept the faith; henceforth there is laid up for us *crowns of righteousness*, which the Lord our Righteous Judge shall give unto all those "who loved and longed for his appearance." "Great and mar- "lous are thy works, Lord God Almighty; just and true are thy "ways, thou King of *Saints*." *Hallelujah! Amen!*

"A scorpion, when he finds himself inclosed, and no way left him to escape, will bend his tail round, and sting himself through the head. And it is remarkable, that this is the only animal in the creation, *man excepted*, that can be brought to commit suicide."

NORTHAMPTON, (MASS.) Nov. 15.

#### JEWETT'S LAST DREADFUL ACT.

On the morning of Thursday the 9th inst. being the day appointed for the execution of JONATHAN JEWETT, for the murder of his father, he was found by the jailer, between daylight and sunrise, hanging by a cord from the grate of his apartment. His body was still warm, and efforts were immediately made to resuscitate him; but in vain. His life of wickedness and folly had been rashly terminated by his own hands. A coroner's inquest sat upon the body, but were unable to ascertain by whose aid he was enabled to wrest from the arm of justice his forfeited life. It appeared, however, that a hardened and abandoned wretch, who was confined in an adjacent room, had frequently instigated him to the horrid deed, and was heard by the other prisoners, conversing with him on this subject, from his window, but a short time before his body was discovered.

Few persons when charged with so foul and bloody a crime, ever discovered such brutal hardihood, and savage indifference, as Jewett evinced, both before and after his conviction. And his last dreadful act has, at least, stamped upon his character the seal of consistency. It was not the effect of a morbid sensibility, of mortified pride, or the phrenzy of despair. Still less was it produced by the goadings of conscience, or the accusations of remorse. But it appeared to be a cool, deliberate act, resorted to for the purpose of thwarting the design of punishment, and defrauding justice of its due. The place from which he was suspended was so low that his knees almost rested on the floor, and this act of self-murder was committed by a man whose wrists were secured together by strong handcuffs, and his feet by heavy fetters.

Although the thousands who were drawn together for the purpose, were thus prevented from witnessing his public execution, they may still derive much benefit from a serious consideration of his wicked life, and his awful death.

A prayer was made, and an excellent discourse delivered upon the occasion, to a large concourse of people, by the Rev. Mr. PORTER, of Belchertown.

[*Hampshire Gazette.*]

#### ON DUELING.

*Extract from the Charge of His Honour Chief Justice SWIFT, of Connecticut, to the Grand Jury, at the Superior Court, holden at Norwich, September 29, 1815.*

No custom has ever prevailed in any age of the world more unjustifiable, or more unaccountable, than duelling. Its origin may be traced to the dark ages, when mankind were overwhelmed with ignorance, debased by superstition, and degraded by barbarity.—At this dismal period, no proper sense seems to have been entertained of religion, morality, or justice. Equally credulous, and regardless of truth, they knew not the plainest rules of evidence, and the most important questions respecting private rights, as well as public crimes were submitted to the decision of chance. As a military spirit predominated in an age, when men were but little above the savage state, we find that among other modes of trial, that of trial by battle was instituted, and judges instead of deciding according to law, and evidence, were called upon with the utmost gravity, and solemnity, to preside over the forms of a single combat, and render judgment in favour of the successful combatant. Hence originated the idea of settling disputes of honour by duel, and the practice having been sanctioned by challenges given, and accepted by crowned heads, it became very general—and gentlemen of all ranks appealed to the sword to decide their controversies, and avenge the insults and

wrongs they had received.—Much of the best blood of every country was shed in this barbarous warfare, and many a family had to mourn the untimely death of a father, a husband, a brother, and a friend.

When the custom of dueling was introduced, a serious belief was entertained in that ignorant, and superstitious age, that the Governor of the universe would interpose, by a special act of Providence, and give the victory to the injured party. While such an opinion prevailed it gave a plausible colour to the proceeding, and it may at least be said, that they acted consistently with their own principles. But how great is our astonishment to hear that mankind could ever be so weak as to apprehend, that he who ruleth in the heavens, would interpose on such appeals, and manifest his justice in such an extraordinary manner.

At the present day, mankind have become so enlightened, and have such correct views respecting the ways of Providence, that none believe the Deity will specially interpose in a duel, and sanction the impious appeal to his justice by a decision of the combat in favour of the injured party.

How extreme then must be our surprise, that the custom of duelling should be continued, without even an erroneous popular opinion to support it.—It was to have been hoped that when they discerned the impiety of such an appeal to the justice of heaven, they would have abandoned the abominable practice. It is painful to remark, that virtue and piety do not always increase in proportion to the increase of knowledge.

It is now universally understood, that the issue of the combat depends not on the justice of the case, but on a variety of accidental circumstances, or the superior skill, bravery and coolness of the combatant—and that the injured party runs an equal risk with the wrong doer of sacrificing his life.—What a strange mode of settling disputes to be adopted by those who claim to belong to the higher ranks in society. A mode where guilt and innocence are placed on the same footing, and stand an equal chance of being punished, or protected.

In what light then is the conduct of the duellist to be viewed? When he has sustained an affront, or an injury, instead of attempting to obtain reparation by convincing the offender of the impropriety of his conduct, or bearing with patience the wrong, like a good citizen, he appeals to arms, determined to wash away the insult with his blood, at the risk of his own life.—Though he gives him the chance of an equal combat, yet as his intent is to take his life, let him disguise the act with whatever specious pretext he can, it is nothing less than a wilful, and deliberate murder. How horrible is it that men can be found possessed of tempers so cruel and malignant, that for a mere affront, or injury, they can proceed in cold blood to take the life of a fellow creature. How opposite this to the precepts of the gospel. To love not only our neighbour but our enemy—to forgive injuries—to do good to them that hate us, and pray for them that despitefully use us, are the prominent doctrines calculated and enforced by the Saviour of the world. How excellently are they calculated to promote the welfare of those for whom he died. How divinely did his own example illustrate his precepts.—One of the last acts of his life was to pray for the forgiveness of his murderers. But the duellist in contempt of the example, and the precepts of his Saviour, indulges his revenge to the utmost extent; and instead of forgiving his enemy, can be satisfied only by his blood. Such a character should be held by Christians in the utmost abhorrence, and detestation. He ought to be excluded from society, and treated as an enemy of the human race; yet so strangely have the sentiments of mankind been perverted, that the duellist who has shed the blood of his friend or neighbour, for some trifling affront, becomes the object of popular applause for his courage, and bravery—and a duel instead of being treated as a wilful murder, is in the language of those who call themselves Christians, softened down to the gentle appellation of *an affair of honour*.

If a man in a fit of passion, and revenge, fall upon another, and kill him, all agree in the justice of condemning him to expiate his crime on the gallows. But if a gentleman invite his antagonist to the field, and takes his life in single combat, he is proclaimed a hero.—

What perversity of opinion. It is strange that all do not agree that both deserve the same fate. Why shall the man who on receiving an affront or injury, without ceremony takes the life of his antagonist, be condemned to die by the hands of the common executioner, when he who bridles his passions till he can pass—through the formality of a duel to shed his blood, is not only to go unpunished, but is to be honoured and respected for his crime?

It has been said that the law does not afford the means of reparation for every injury that may be sustained, and that duelling is necessary to supply the defect: but for all wrongs essential for the good of society to be restrained, the law has furnished ample remedy. Though there may be instances of affronts to the honour of gentlemen, where it would seem reasonable that some mode of obtaining satisfaction should be prescribed, yet it is certain, that a duel instead of redressing, usually aggravates the injury.—It is, therefore, a mode of settling disputes which ought never to be resorted to even in a court of honour.

Duelling has also been attempted to be vindicated on the ground that it tended to preserve civility, and decorum in society, as a liability to be challenged to a duel would render individuals more cautious in giving affronts. However plausible this may appear in theory, in practice the effect will be found to be directly the reverse. The professed duellist, who has a propensity to quarrel, who by long practice has become an adept in the science, and familiarized with scenes of blood, so as to take delight in them, will be careless in giving affronts, and eagle-eyed in discerning them. He will not only invite and provoke insults, but the most trivial matter will be a ground of challenge, and he will often consider a decent and proper expression of resentment for an abuse he has offered, as a sufficient reason for taking the life of the person he has injured. The prevalence of the custom tends to inflame the worst passions of the human heart, and to sharpen, and increase the disposition to quarrel. The manners of duellists become more savage, their tempers more insolent, their behaviour more rude, and the shedding of blood in a duel, is to them matter of sport and amusement. What gives them peculiar advantage is, that a man when challenged, is bound to accept it, on penalty of being held in popular estimation as a coward, and of being treated in a most disgraceful manner.—Hence the man of virtue and piety may be often placed in a very difficult situation. Though disapproving this barbarous custom, though disposed neither to give, or to receive an affront, he may be compelled to accept a challenge against his better opinion, for otherwise his condition might be rendered more painful than death itself. A custom ought never to be permitted to continue, which may place the best man of the country in such a dreadful dilemma.

Duelling tends to prevent the settlement of disputes of honour.—When a man is challenged, though such explanation, or concession might be made as would be satisfactory, his courage is put to the test—his honour is questioned.—Apprehensive that he may be deemed afraid to fight, if he makes any proposition to explain, and knowing his chance to be equal with the challenger to gain the victory, he runs the risk of his life to preserve or acquire the reputation of personal bravery; and many a duel has been fought even between friends, where a single word of explanation would have reconciled the parties. Duelling then so far from rendering men more civil, and respectful to each other, renders them more ferocious and savage.

Though the best of men in all ages have reprobated duelling, yet that inexorable tyrant, custom, has rendered vain all efforts to abolish it. In many countries so strong is the current of popular prejudice, that instead of prosecuting, and punishing crimes of this description, they are practised with as much security, as the most praise-worthy actions can be performed. Where such a delusion prevails, there can be no prospect of a reform. This shews the high importance of preventing the introduction of the custom where it does not prevail. To the immortal honour of that section of the country where we reside, it may truly be said that very few duels have ever occurred—that it is not deemed a disgrace to refuse to accept a challenge—and that public opinion has not become so far corrupted, as to be opposed to the punishment of such an offence.

As it is much easier to prevent the introduction of a bad custom, than to abolish it, after it is established, the legislature has very properly attempted to prevent duelling, by punishing the first step, and has made it highly penal to give or accept a challenge. The law provides, that any person convicted of giving, or accepting a challenge, or carrying a message containing a challenge, or of being a second in a duel, shall pay a fine of 3,000 dollars—find sureties for good behaviour during life, and be disabled from holding any office of trust or honour under the state—and if unable to pay the forfeiture shall be imprisoned for the term of one year. It is the duty of every public officer, as well as individual, to do every thing in their power to carry this law into effect. It is with regret we remark, that challenges to duels have been given within this country, and that no public inquiry, or prosecution has been had. It is true, no duels have been actually fought within our jurisdiction. The practice has been to challenge here, and then go out of the state to fight, in order to elude the hand of justice, and avoid the punishment due to the crime of murder. That no prosecution or inquiry should be made for such a crime would be a very alarming circumstance. Should it be understood, that the public or popular opinion is opposed to the execution of the law against challenges, and that no prosecution will take place for such offence, then there is the most imminent danger that this horrible crime will become as common here as in some other places. If duellists can give, and accept challenges in this state, with impunity, they may fight in a neighbouring state, and elude the law against murder. If public opinion should become so corrupt, as not to warrant a prosecution for a challenge, the next step will be to discountenance any punishment for the act of fighting and killing. The consequence will be, that duelling will become fashionable; it will no longer be considered criminal to give a challenge, and it will be deemed a disgrace to refuse to accept one. The duellist will become an object of popular esteem for his personal bravery—and the man who, from a regard to the laws of his country, and the precepts of Christianity, declines to fight, will be branded with the opprobrious epithet of paltoon and coward, and become an object of ridicule and contempt. I need not paint to you the awful consequences of such a state of things. You are fathers! How agonizing would be the sight of a son, writhing in blood—murdered in a duel. How much more agonizing the sight of a son, his hands reeking in the blood of a fellow creature, shed in a duel. Many a parent has realized such tragic scenes and their possibility should animate us to the strongest exertions to prevent their repetition. We ought then publicly and on all occasions, to express our decided disapprobation and abhorrence of duelling—to resist it in the beginning—to prevent the most distant approach—and to punish the first step. Every informing officer should do his duty by making complaint—and I think, gentlemen, it would be highly proper for you, at this time, to institute an inquiry respecting any offences of this description, which may have been committed in this country, to cause any witnesses which may have knowledge of such transactions to come before you—and if you find the fact, to make presentment to this court. I call upon all good citizens to give you any information in their knowledge, and the court will direct all necessary assistance to be furnished you. Though your inquiries should be unsuccessful—though the perpetrators of the crime may have departed from the state, so as to be out of the reach of the hand of justice, yet such a public proceeding will have the happiest effect on the general sentiments of the community. It would be setting a great example to the world, and convince them that the officers of justice have the spirit and fortitude to prosecute a crime, which has long been screened from punishment by popular delusion and prejudice. By these methods it may be in our power to render the character of a duellist detestable, and infamous in the eye of the world, and prevent the introduction of a custom equally repugnant to the sentiments of humanity, the laws of our country, and the precepts of our religion.

#### From the MONTGOMERY REPUBLICAN.

Passing through the town of Minden last week, I was much pleased to notice over the fire-place at a public Inn, the following Resolu-

tion, passed by a number of respectable magistrates of that town, for the purpose of suppressing vice and immorality. It would be pleasing indeed, to the christian and the moralist, if the magistrates of other towns would take this bold stand, and follow their example. Having obtained a copy, you will please to give it a place in the *Republican*. By so doing, you will much oblige a friend to MORALITY.

At a Meeting of a number of the Justices of the Peace, for the town of Minden, in the county of Montgomery, held at the house of Andrew Dingman, in said town, on the 7th October, 1814—it was

*Resolved*, That from and after this day, we will to the uttermost of our ability, suppress *Vice* and *immorality* in this town.

We, the Justices of the Peace of said town, deem it our duty in pursuance of our offices, and in pursuance of the above resolution, to enforce all the penal laws that shall have a tendency to operate in favour of the above resolution—particularly, we will enforce the laws against *profane cursing and swearing, and Sabbath breaking*.

Offences coming under the head of Sabbath-breaking are numerous, and will, in every degree, where it shall come to our knowledge, be punished. But those that will be more particularly noticed are, fishing, hunting, sporting, buying and selling of merchandize and other things, on the Sabbath. And above all, we will notice and bring to punishment all Tavern-keepers, that shall offend in the odious and pernicious practice of selling on the Sabbath spirituous liquors to neighbours and inhabitants of the town, so contrary to the statute laws of this state, and so injurious and demoralizing in society.

In support of the above resolution, we solicit the aid and assistance of all good, moral and pious inhabitants—particularly the Constables and other Peace Officers of the town.

PETER STERNBERG,  
ISAAC ELLWOOD,  
PETER F. BELLINGER, Jun. } Justices of the  
CORNELIUS DELONG,  
JACOB P. YOUNG,  
DAVID MOYER,

#### ORDINATION.

On Wednesday, the 22d Nov. the Rev. C. B. EVEREST, was ordained to the pastoral care of the first Church and Society in Windham, (Conn.) The Rev. Mr. Nash, of Tolland, made the introductory prayer; the Rev. Mr. Flint, of Hartford, preached the sermon; the Rev. Mr. Ely, of Lebanon, made the consecrating prayer; the Rev. Dr. Welch, of Mansfield, gave the charge to the pastor; the Rev. Mr. Nott, of Franklin, gave the charge to the people; the Rev. Mr. Williams, of Mansfield, gave the right hand of fellowship; and the Rev. Mr. Fisher, of Windham, (Scotland Society) made the concluding prayer.

[Conn. Courant.]

#### INSTALLATION.

On Wednesday sc'nnight, the Reverend HOOPER CUMMINGS, lately of Elizabethtown, N. J. was installed into the office of Pastor of the Presbyterian Church in the city of Schenectady.—The installation sermon was preached by the Rev. Dr. Neill, and the charge and address to the Pastor and Congregation, delivered by the Rev. Messrs. Chester and Sweetman.

[Albany Gazette—Dec. 4.]

#### DEDICATION.

The Dedication of the new brick Meeting-House, in Springfield, (Mass.) took place on Thursday the 30th November.—Sermon by Elder Aaron Leland.

#### DOMESTIC INTELLIGENCE.

#### SECOND ANNUAL REPORT

OF THE DIRECTORS OF THE AUXILIARY NEW-YORK BIBLE SOCIETY.

The Board of Directors, while they gratefully acknowledge the goodness of God in allowing them another occasion for an annual report of their proceedings, are constrained, at the same time to confess an apprehension, that the account which they have to render may not fully answer the wishes, or even the hopes, of the Society. Such has been the condition of public affairs during a twelvemonth past, and so interesting have been the changes affecting both our own country and the world, that mens attention has been too much involved and perplexed with other cares, to suffer them to regard, as tenderly as it is believed they otherwise would, the moral wants of the poor and desolate among them. Something, however, has been done in the worst of times; and your directors, though their part in the labour of charity may have hitherto been small indeed, in comparison with some examples, have yet the consolation to be convinced, from evidences which have no appearance of illusion, that the sphere of their usefulness is soon to be greatly enlarged.

The Board do not state without regret, that the design which they had formerly the honour to report, concerning a proposed convention of delegates from the several Bible Societies in the United States, to deliberate upon the expediency of adopting some plan of general Union and co-operation, has miscarried. The contemplated meeting has not taken place. It is not however a subject of despair, that such a design may hereafter be successfully renewed.

In the course of the year a variety of friendly and interesting communications have been made to the board from kindred institutions, in different parts of the country. Among these we distinguish, with peculiar pleasure, a notice of a new society organized in our own state in the county of Saratoga, and the first annual reports of the female Bible Societies of Poughkeepsie and Baltimore. It is only when beauty is combined with piety, that we are sensible of all its power.

By the Treasurer's Report, which is subjoined, it will be seen that the receipts of the Board, since their first report, have been only \$596 50, and their disbursements \$404 83; leaving a balance of \$101 97; which, with the amount in hand at the commencement of the year, gives a sum of \$560 71, now in the treasury. If to this be added, \$175 of old dues not paid, and \$828 still receivable out of the current regular contributions of the year, the Society, after the collections shall have been completed, will possess a disposable fund of \$1563 71.

The distributions, during the year, have been two hundred Bibles, furnished at cost to other societies, and one thousand gratuitously bestowed on individuals.—About three hundred of these were disposed of by the shipping committee.

Among the objects that have received the charity of the board, a considerable number of persons have manifested a degree of gratitude and thankfulness that afforded the most affecting proof of the propriety of the gift. It is, however, to be lamented, that the board have not yet been able to carry into practice any general system of distribution, by which the multitude that want the Bible, and would probably make good use of it, in the interior counties of the state, may enjoy so great a blessing at the hand of this society. A circular letter has been printed, and dispersed in many parts of the country, with a view to stimulate the zeal and consciences of men to a discharge of their duties in aid of so benevolent a design. Christians have been called upon, wherever they could be conveniently addressed, to join their hands in the service of truth and of religion, by combining their efforts to promote the circulation of the word of life. And it is fondly hoped, that the time is not far distant, when appeals of this nature will take effect; when the spirit of Christianity will be roused from all its slumbers; and every county and town of our native common-

wealth will exhibit the heart-cheering spectacle of an organized, active and faithful body of Bible-almoners.

It is in prospect of such a state of things as well as with our humble purpose, under the good Providence of God, to hasten it, that your directors, in conjunction with those of the sister institution in this city, have recently entered into engagements of great expense for the founding of a printing establishment of their own. We have satisfactory evidence that the demand for the sacred Scriptures is already in a progress of rapid enlargement in our land; and we entertain no fears of a discontinuance of that progress. At any rate, it shall be ours to cherish it, to invoke the heavenly benediction upon it, and to respond in accents of mercy and munificence to the wants which it proclaims.

A contract has accordingly been made with an accomplished artist, for the manufacture of a set of stereotype plates; and arrangements are already partially adjusted for the printing of a very large edition of the Bible, early in the ensuing spring. Some of your board have become personally responsible for the large expenditures of such an undertaking. We shall, therefore, be in need of more funds than we possess. But we cannot, for a moment, doubt, that our need will be supplied; our brethren of the Society will not desert us; but, on the contrary, will be prompt in the payment of the pittances which they have respectively promised, and in advocating our claims upon the liberality of others; and we confidently expect that our fellow-citizens generally, will turn an eye of patronage upon our enterprise of love; above all, do we rely upon the compassionate assistance of him who, though he was rich, became poor, that he might impart the wealth of eternity to his people.

Since the last annual meeting, the Society has sustained some increase of members; and the Board of Directors now look forward to brighter days, than they have ever seen. Our institution was established in an hour of darkness and of peril; but the daemon of desolation has passed by, and we survive with our Country. Peace and prosperity have returned from their long and melancholy exile, and we may henceforth cultivate, without disturbance or alarm, "that favour which is life, and that loving kindness which is better than life."

New-York, 20th Nov. 1815.

We the subscribers, appointed a Committee, to superintend the election, report that the following Gentlemen have been duly elected Officers of the Auxiliary New-York Bible Society, for the ensuing year, viz:—

HENRY W. WARNER, President,  
JONAS H. COGGSWELL, 1st Vice-President,  
G. B. VROOME, 2nd Vice-President,  
JOHN BRISTED, 3rd Vice-President,  
FRANCIS HALL, 4th Vice-President,  
WILLIAM C. MULLIGAN, Corresponding Secretary.  
EZRA C. WOODHULL, Treasurer.  
FLOYD SMITH, Clerk.

#### DIRECTORS.

William B. Crosby, Jasper Coraing, Cornelius R. Duffie, David S. Lyon, Rufus L. Nevins, Edward C. Priest, Pelatiah Perit, Geo. P. Shipman, Gerardus A. Cooper, Wm. E. Dunscomb, Jonathan Kellogg, Valentine Mott, James Pierce, Wm. S. Root, Robert Sedgwick, Francis B. Winthrop, jr. Thomas N. Stanford.

FLOYD SMITH,  
GERARDUS A. COOPER, Committee.

#### INTELLIGENCE FROM ABROAD.

#### THE PHILADELPHIA BIBLE AND MISSIONARY LIBRARY ASSOCIATION."

Respectfully request the Managers of Bible and Missionary Societies throughout the United States, to transmit to them, so far as may

be convenient, their past and future annual reports, that they may be arranged in a Library for the benefit of the Christian public. The association are encouraged to ask this favour because, they are persuaded all who love the welfare of Zion, will feel gratified with their efforts to collect from these reports, materials for a faithful history of the progress of religion in this age of Bibles and of Missions.—When any new society of either of the kinds specified, shall be organized, they will feel grateful for communications of the fact, that a correct list of all Bible and Missionary Societies, of every denomination may be entered on their records.

All letters and pamphlets on this subject should be directed either to the President, the Rev. Dr. Broadhead, or to the Corresponding Committee, the Rev. Ezra Stiles Ely.

The Association, moreover, would be happy to receive donations of Magazines and other religious books; but more particularly, of Missionary Sermons, and of the different editions of the Bible in any language.

When the association shall be enabled to do it with satisfaction to themselves, and probable benefit to the public, they propose to publish their transactions, and hereby assure those who may favour them with reports, pamphlets, and bibles, that their kindness shall be requited in kind, and so far as possible in degree.

They solicit subscriptions from their fellow-citizens, that they may be enabled to purchase such books relating to the spread of the Gospel, as are not to be found in common libraries, and to meet other necessary expenditures.

The subscription of one dollar per annum constitutes a member, and of ten dollars, for life. All subscribers and societies who favour the objects of this association, will have access to their Library.

The officers of this association at present are:—

President, Rev. Dr. Jacob Brodhead.

Vice-Presidents, Rev. James Milnor, Rev. Ezra S. Ely, Rev. Thomas H. Skinner, James Montgomery, Anthony A. Palmer, John Henry.

Secretary, Charles M. Dupuy.

Treasurer, William Kirkham.

Librarian, David McClure.

The Editors of newspapers throughout the United States, will confer a favour on the association, by giving the above communication one or two insertions in their papers.

#### From a late LONDON PAPER.

*The Epistle from the Yearly Meeting, held at London by adjournments, from the 24th of the fifth month, to the 2d of the sixth month, inclusive, 1815, to the Quarterly and Monthly Meetings of Friends in Great-Britain, Ireland, and elsewhere.*

#### DEAR FRIENDS—

In offering you the salutation of our loves, we believe it right to acknowledge our thankfulness to the author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him who, by his presence, owned us in times past—and though sensible of the loss of the labour and council of some who have recently been removed from the probation of time, who have left the consoling assurance, that the Divine Power is both ancient and new. It is from the holy source, that every enjoyment, both spiritual and temporal, flows. It is to the Lord Almighty that we are indebted for the blessings of existence, for the means of redemption, and for the lively hope of immortality which comes by Jesus Christ. To his service, then, dear Friends, in obedience to the manifestations of his power, let us offer our talents—to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious society, as transmitted from the several bodies, which constitute this Yearly Meeting, has been again brought

under our view.—Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of fifteen thousand seven hundred and twenty-seven pounds, have been reported—and we have been informed, that ten of our young men have been imprisoned since last year for refusing to serve in the local militia.

We are encouraged in believing, that our ancient christian testimony to the inward teaching of the Spirit of Christ, and to a free Gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are, through the lenity of our government far less severe than were those of our predecessors. To some, however, we believe, that these operate at times as the trial of their faith, and love to the truth. We are disposed to remind such, that patience and meekness on their part will tend both to exalt the testimony in the view of others, and to promote their own advancement in the christian course.

The Epistle from our friends in Ireland, and those from the several Yearly Meetings on the American continent, have again convinced us, that we are brethren, bound together by the endearing ties of christian fellowship, desiring as fellow disciples to follow the same Lord—and we feel, that there is in the gospel of Christ a union that is not dissolved by distance, nor affected by the jarring contentions of men.

We are engaged tenderly to caution Friends against the eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting it first with success in trade, go on extending their commercial concerns until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonourable in itself and injurious to others. On this subject, we think it right to repeat some advice given by the Yearly Meeting in its printed epistle of 1771:—We warn all against a most pernicious practice, too much prevailing among the trading part of mankind which had often issued in the utter ruin of those concerned therein; namely, that of raising and circulating a fictitious kind of paper credit, with endorsements and acceptances, to give it an appearance of value without an intrinsic reality—a practice highly unbecoming that uprightness which ought to appear in every member of our religious society; and of which, therefore, we think it our incumbent duty to declare our disapprobation, (and disown it therewith) as absolutely inconsistent with that truth we make professions of.”—[Epistle 1771.]

That contentment which characterizes the pious Christian, is a treasure which we covet for all our members—and we especially desire, that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow men, and to the promotion of the Lord's cause. We believe, that, were parents to instil into the minds of their children, principles of moderation and economy, suited to their future expectations, it would, under the Divine Blessing, not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry, and further still from countenancing, in any degree, a spirit of avarice. We are not insensible, that as the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life.—Christian simplicity and self-denial we would, however, earnestly recommend.—These attained, the object which in this respect we have at heart for all our dear friends, will be accomplished.

Among other deficiencies reported to us at this time, we have been pained in observing that many appear to be still satisfied with attending meetings for Divine Worship but once in the week. We lament in believing that, where indifference to this primary religious duty

prevails in any, the spirit of the world hath obtained the ascendancy in their minds—for these we have often at former times expressed our concern, and now again intreat them to consider the privations of good to which they subject themselves, and those over whom their example prevails, in omitting this most reasonable service. The habit of constant attendance on these occasions, forms an important branch of religious education of our youth—we are therefore desirous of impressing on the minds of those to whom they are entrusted, and who themselves may be diligent, to beware how they deprive their children of such opportunities on the week day, even for the sake of their attendance at school.

It has afforded us much satisfaction to believe that the Christian practice of daily reading in families a portion of the Holy Scriptures; with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive it both the duty and interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the Sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families who have themselves experienced the benefit of religious instruction, will do well to consider, whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents looking sincerely for help to HIM, of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian Duty and Christian Redemption.

In considering this subject, our younger friends have been brought to our remembrance with warmth and tender solicitude. We hope that many of you, dear Youth, are no strangers to this practice, and to some, we trust, it has already been blessed. Hesitate not (we beseech all of this class) to allot a portion of each day to read and meditate upon the Sacred Volume in private. Steadily direct your minds to HIM, who alone can ripen and apply the Scriptures to our solid benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts—and as you may be enabled secretly pray to the Almighty for preservation from the temptations with which you are encompassed. Your advancement in a life of humility, dedication, and dependence upon Divine Aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies was the care of some of our dear Friends, of whose decease we have been at this time informed. They were concerned in early life to evince their love of Truth—they served the LORD in uprightness and fear in their generation, and in their closing moments were permitted to feel an humble trust, that through the mediation of our REDEEMER, they should become heirs of a kingdom that shall never have an end. Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same LORD, and patiently to persevere in a course of unremitting obedience to the Divine Will.

Now, dear Friends, of every age and of every class, we bid you affectionately farewell in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the LAMB: whether we attempt to promote the present and future welfare of our fellow members and fellow men—let us ever remember, that if we obey the Divine commandments, we shall do all to the glory of GOD: we shall always acknowledge, that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who “died for all, that they that live should not henceforth live unto themselves, but unto HIM who lived for them, and rose again.”

Signed in behalf of the Meeting, by

WM. DILWORTH CREWDSON,

Clerk to the Meeting this year.

## OBITUARY.

**AT SEA.** On the 25th day of October last, Mr. LEONARD KEEHMLE, in the 19th year of his age. He was second mate of the *Helvetius*, on a voyage from Liverpool, and having gone aloft in the night to let go one of the sails, he was, through the violence of the sea, dashed off into the boisterous element, and in a moment lost to his family and friends. Few young men at his age could be more justly praised for exemplary conduct. Was the hard fated subject of this notice; as a son dutiful and affectionate; as a brother kind and beloved; in his marine profession skilful and assiduous—he merited and received the affection and esteem of his acquaintance, but when returning home, with a heart beating high with the fondest anticipations, he was untimely arrested in his career.—“Alas! how few with swelling sails make good the promised port with all their wishes freighted!”—[*Demol. Press.*]

**MASSACHUSETTS.** In Boston, on the 21st ult. ABIEL SMITH, Esq. aged 69: formerly an eminent merchant. He has bequeathed to the University in Cambridge, upwards of 25,000 dollars, for the establishment of a professorship of the French language; and a large sum in aid of the African school in Boston. In Salem, PETER GREEN, above 80 years of age. He was born in Africa, and accompanied the justly celebrated Major Gen. Nathaniel Green, while in his military service during the American war.

**NEW-YORK.** In Watervliet, county of Albany, on the 20th November, NANCY, the wife of John Schuyler, jun. Esq. To pourtray her character would be a difficult task. View it on which side we may, there is always something to admire. In every relation of life she was truly amiable. A long and almost unceasing illness confined her at home; but under the severest attacks of her disorder she was patient and resigned. She was always affable, and when her spirits were not too much depressed by sickness, was an instructive and entertaining companion. Her charity was extensive; but she dispensed it to those only who were its real objects. As a wife, a sister, a relation, or a friend, she was exemplary, and relying on the assurance of “Blessed are the dead that die in the Lord,” we may in full security believe, that she will meet an ample reward for her sufferings, in the mansions of her God. W. [Communicated for the *Visitant*.] In Herkimer, lately, Mrs. SCHELL. She, with her husband, in the war of the Revolution, drove off a party of British and Indians, who attacked the house in which they lived. The party was of 100, and left 20 killed. She was 77 years of age.

**NEW-JERSEY.** In New-Brunswick, on the 4th November, in the 75th year of his age, ABRAHAM SCHUYLER, Esq. after a lingering illness, which he sustained with a patience and resignation to the will of his Heavenly Father, which plainly evinced that he was building on the rock of ages; and was pressing forward towards the mark for the

prize of the high calling of God in Christ Jesus. He was blessed with a mild, plaid disposition, and an intelligent mind; and in all the relative duties of husband, father, friend and christian, he was equalled by few. He was many years an exemplary member of the Dutch Church, in this city, and uniformly through life, patronized all measures which had a tendency to promote the interest of the Redeemer’s kingdom; until

Bow’d down with sickness, and fatigu’d with age,  
At Heaven’s kind call he left this mortal stage:  
We trust he’s landed safe on that blest shore,  
Where sickness, pain and grief disturb no more.

[*N. B. Times.*]

**PENNSYLVANIA.** In Philadelphia, on the 9th inst. Mrs. MARY AUSTIN, formerly of Suffield, Connecticut, in the 77th year of her age. She was in life an example of domestic excellence; in sickness of suffering without complaint; in death of resignation, without fear or regret.—Her uniform suavity of disposition remained to the last; unchanged by the infirmities of age, or the pangs of disease. Indeed these appeared to be the only evidence that any thing earthly belonged to her; for she was so intelligent, so meek and benevolent, and her faith and piety were so pure and sublimated, that she seemed to have been long ripe for the society of angels, and the spirits of the just made perfect; with whom we trust she now participates in the hallowed fruitions of a blessed immortality. [*Phila. American.*]

**DISTRICT OF COLUMBIA.** In Washington City, on the 25th November, JOSPEH TARBELL, Esq. a Post Captain in the Navy of the United States. He was a gentleman justly esteemed as a man and an officer, and has left a family to mourn his decease.

**TENNESSEE.** At Troukabatchee, a few weeks ago, whilst attending as one of the Commissioners to run the Creek line, General JOHN SEVIER, of Tennessee, a member of the past and present Congresses. Not to know the character of this veteran, is to be ignorant of our Revolutionary History. In a military capacity, the battle of King’s Mountain alone would have immortalized his name: in civil life, his merits are proved by the popularity with which he filled every office of eminence within the gift of the people of Tennessee. He was an unyielding patriot, who firmly breasted the shock of war and parties in the worst of times.

## IN THIS CITY.

On Saturday the 2d inst. ANNA MARIA TROTTER, daughter of Gen. Matthew Trotter, aged 12 years and 4 months.

## POETICAL DEPARTMENT.

## SELECTED.

The readers of the eloquent extract from Dr. SMITH’s Sermon, contained in this day’s *Visitant*, cannot fail to have been reminded of the following passage from Dr. YOUNG, where the same thoughts are wrought into the sublimest poetry. We have no doubt, that the Preacher had the passage of the Poet in his mind at the time he prepared his Sermon.

At midnight, when mankind is wrapt in peace  
And worldly fancy feeds on golden dreams;  
To give more dread to man’s most dreadful hour—  
At midnight, ‘tis presum’d, this pomp will burst  
From tenfold darkness; sudden as the spark  
From smitten steel; from nitrous grain the blaze.  
Man starting from his couch shall sleep no more!  
The day is broke, which never more shall close!  
Above, around, beneath, amazement all!  
Terror and glory join’d in their extreme!  
Our God in grandeur, and our world on fire!  
All nature struggling in the pangs of death!  
Dost thou not hear her? dost thou not deplore  
Her strong convulsions, and her final groan?  
Where are we now? Ah me! the ground is gone,  
On which we stood—Lorenzo! while thou may’st,  
Provide more firm support, or sink forever!

Where! How? from whence? vain hope! it is too late!  
Where, where, for shelter shall the guilty fly,  
When consternation turns the good man pale?  
Amazing period! when each mountain height  
Out-burns *Vesuvius*; rocks eternal pour  
Their melted mass, as rivers once they pour’d.  
Stars rush; and final ruin fiercely drives  
Her ploughshare o’er creation! while aloft,  
More than astonishment! if more can be,  
Far other Firmament than e’er was seen,  
Than e’er was thought by man! far other stars!  
Stars animate, that govern these of fire—  
A swift *Archangel*, with his golden wing,  
As blots and clouds, that darken and disgrace  
The scene divine, sweeps Stars and Suns aside!  
And now, all dross remov’d, heaven’s own pure day  
Full on the confines of our Ether, flames.  
While (dreadful contrast!) far, how far beneath!  
Hell, bursting, belches forth her blazing seas,  
And storms sulphureous; her voracious jaws  
Expanding wide, and roaring for her prey.

## THE BIBLE.

Father of Mercies in thy word  
What endless glory shines!  
Forever be thy name ador’d  
For these celestial lines!

Here may the wretched sons of want  
Exhaustless riches find;  
Riches above what earth can grant,  
And lasting as the mind.

Here the fair tree of knowledge grows,  
And yields a sweet repast;  
Sublimer sweets, than nature knows,  
Invite the longing taste.

Here springs of consolation rise  
To cheer the fainting mind;  
And thirsty souls receive supplies,  
And sweet refreshment find.

Here the Redeemer’s welcome voice  
Spreads heav’nly peace around;  
And life and everlasting joys  
Attend the blissful sound!

O may these heav’nly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light!

Divine Instructor, gracious Lord,  
Be thou forever near;  
Teach me to love thy sacred word,  
And view my Saviour there!